

MHI
Copy 3

2 *FM 16-100* *Mar 1966*
FM-16-100

DEPARTMENT OF THE ARMY FIELD MANUAL

CHARACTER GUIDANCE MANUAL

PROPERTY OF
QUARTERMASTER SCHOOL, U.S. ARMY
FORT LEE, VA.



HEADQUARTERS, DEPARTMENT OF THE ARMY
MARCH 1961

FIELD MANUAL }
No. 16-100 }

HEADQUARTERS,
DEPARTMENT OF THE ARMY
WASHINGTON 25, D. C., 30 March 1961

CHARACTER GUIDANCE MANUAL

	Paragraph	Page
SECTION I. INTRODUCTION		
Purpose.....	1	2
Scope.....	2	2
Definition.....	3	2
II. CHARACTER GUIDANCE PROGRAM		
Purpose.....	4	3
Scope.....	5	3
Objectives.....	6	4
Basis for program.....	7	11
Present need.....	8	13
III. COMMAND RESPONSIBILITY FOR CHARACTER GUIDANCE		
General.....	9	17
Command interests.....	10	18
Obligations of authority.....	11	19
Command example.....	12	20
Development of right character.....	13	20
Protection of moral standards.....	14	22
IV. RESPONSIBILITIES OF STAFF OFFICERS		
Service to commander.....	15	24
Staff activities.....	16	24
V. CHARACTER GUIDANCE COUNCIL		
Purpose.....	17	29
Scope.....	18	29
Suggested composition.....	19	29
Functions.....	20	30
VI. MORAL BASIS OF MILITARY LEADERSHIP		
Army doctrine.....	21	34
Values of character development.....	22	34
Leadership characteristics.....	23	35
Leader as counselor.....	24	37
Resources for character and morale development.....	25	37
VII. CHARACTER GUIDANCE INSTRUCTION		
Responsibility.....	26	39
Program requirements.....	27	39
Instructors.....	28	40
Principles of instruction.....	29	40
Instructional methods.....	30	40
Audio-visual aids.....	31	41
Materials.....	32	41
APPENDIX. INTEGRATION OF THE CODE OF CONDUCT		42

The Character Guidance Program lies squarely in the field of human relations. In enlisting strength of character in support of the military mission, it is a moral management tool for the Army commander. Used effectively, the program is a direct route to morale, efficiency, and discipline in the command. For the Chaplain, it is a prime means of laying the ethical groundwork for devoted response to the demands of God and Country.

SECTION I

INTRODUCTION

1. Purpose

This manual provides the background, policy, procedures and objectives out of which the commander will implement the Character Guidance Program.

2. Scope

This manual provides a background to support the total Character Guidance Program. It describes the responsibilities of Commanders, Staffs, Instructors, and Character Guidance Councils. The manual provides chaplains and other staff officers with working principles and proved instructional methods to increase the contribution of the program to command efficiency and morale.

3. Definition

Character guidance includes all actions that tend to encourage growth in moral responsibility, spiritual values, and the strong self-discipline of the individual.

In an age of modern warfare, the good combat soldier needs morale as well as muscles—heart is as important as hardware. The Character Guidance Program is one of the best levers yet devised to raise morale; it works by raising the soldier's moral estimate of himself and of his duty.

SECTION II

CHARACTER GUIDANCE PROGRAM

4. Purpose

a. The Character Guidance Program is a basic aid to command attainment of its mission. It was "devised to assist the commander in promoting healthy mental, moral, and social attitudes in the personnel under his command" (AR 600-30). It is a recognition that character training is basic to our military training, that the difference between the American soldier who fights and the one who runs away is not tactical skill alone but a reasoned devotion to duty. The whole intent of the program is to develop better soldiers and better citizens by surrounding all personnel with ideals and wholesome influences that deepen their conviction of responsibility to God and country.

b. The value of the Character Guidance Program in support of the military mission is recognized in AR 350-30, which directs that "commanders at all levels will correlate training in support of the Code of Conduct with their . . . Character Guidance Programs." All members of the Army will receive instruction directed to "develop the moral fiber and religious motivation of the American soldier to fortify him with the weapons of faith and courage." A practical method of integrating training in the Code of Conduct with the Character Guidance Program is developed in the appendix. The Code of Conduct is a rule of military life; the Character Guidance Program provides the soundest motives for individual dedication to its precepts.

5. Scope

The Character Guidance Program is sufficiently broad in application to effect all activities of all military personnel. It stresses moral leadership and mutual trust on the part of officers and non-commissioned officers as an important condition of character development in troops. To the force of good example it adds regularly scheduled group instruction in the ethical and psychological principles of character development. Such instruction in basic moral principles is nonsectarian and nondenominational, although it emphasizes the moral and spiritual basis of good soldierly conduct.

The program is not a substitute for the voluntary religious program of the command, which is the proper and acknowledged sphere of denominational religious activity.

6. Objectives

The general objective of the Character Guidance Program is to encourage the individual to develop moral responsibility and self-discipline. These are the keys to a high standard of personal conduct throughout the Army, on and off the post, in training or in combat. AR 600-30 also lists specific objectives, namely---

a. An Understanding of the Dignity of Man. Human beings have an innate dignity at the highest order of creation. Every soldier must have a lively sense of his dignity, that is, his worth, to remain an adjusted, useful member of society, his community, and the Army. It is that demand for recognition of individual worth that prompted one of the most memorable statements in the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness.

The Character Guidance Program attempts to sharpen the individual soldier's realization that he is a man, that he is capable of nobility, and that he is inherently valuable to the Army because the Army will never be any better than the people who compose it. The program also stresses the principle that the soldier who evaluates correctly what he owes to his own dignity will place the highest estimate on his fellow soldiers, his military superiors, and his country. In itself, the Character Guidance Program is an affirmation of the dignity of the individual. The Army is concerned with the character growth of its soldiers because it has a social, and moral, and spiritual responsibility to every individual that it trains as well as to the nation it serves.

b. Logic of Self-discipline. More than ever before, a successful accomplishment of the Army mission rests squarely on the *character* of soldiers. Character is not a simple matter; it is not something you can put on or take off like a coat. Character is strong or weak, depending on the practice of self-discipline, for the bed-rock foundation of character is self-discipline.

The word "discipline" means training which corrects, molds, strengthens, or perfects. Self-discipline is this and much more; it is training motivated more by personal conviction than by external force.

No one is born with self-discipline; everyone, however, is born with a need for it. Within each of us there are drives which encourage us to do what we want to do instead of what we should do—to do what is pleasant instead of what is necessary.

The first step toward developing self-discipline is, of course, the realization that we need it to overcome our personal character weaknesses, to develop our natural abilities, to become effective members of the Army team.

The logic of self-discipline is evident from the fact that life is not blind growth, but rather it consists of development by choice. Every day we make decisions which are either a step forward or a step backward. Every choice effects our degree of self-discipline and ultimately our character.

In the development of self-discipline there is another obvious—yet sometimes overlooked—truth. It is a never ending process. Self-discipline cannot be developed in a man on the basis of 1 week, a month, or 2 months a year. The things we deny ourselves, the good deeds we repeat, have to be done continuously. Just as the military unit must be continually training to remain at peak efficiency, so too must the individual continually train himself through self-discipline to maintain his strength of character.

c. An Awareness of Individual Responsibility. The sign of maturity is the acceptance of responsibility.

“Awareness of individual responsibility” means the soldier must understand the consequences of his own attitudes and behavior. He must understand that he is accountable for his thoughts and actions, that he can’t excuse his worst conduct by blaming others. The responsible person is aware that society is held together by the intangible power of morality just as the atom is kept from falling apart by an invisible force called attraction. The Army unit, the squad, or the division is made an effective fighting force by the unseen moral power which binds it together and fits it for action as a reliable team.

Because some young people enter the service without an adequate awareness of moral responsibility, because they may lack home and school training in moral principles, the military training program attempts to teach them moral standards that conform to our principles of ethics and the Constitution of the United States. The Army attempts to make this instruction meaningful and realistic, to provide working standards of good behavior. AR 350-30 points up that knowledge and awareness alone are not adequate; the soldier must also be motivated to act on his knowledge.

The President’s Advisory Committee on Morals and Religion during the Truman administration, comprised of some fifty educators, clergymen and leaders in American life, analyzed the basic character attitudes found in young people prior to the establishment of the pilot universal military training program in 1946. Their research findings were the basis for the experiment that required chaplains to give character guidance instruction in the universal

military training experiment at Fort Knox in 1946. Committee research revealed that many American young men had awareness of individual moral responsibility. They tended to be not only immoral but amoral in their attitude. They had no basic concept of the traditional standards of right and wrong. Their attitudes tended to be selfish, destructive, and antisocial. They were not aware of the moral basis for law. They were not even aware of their social responsibilities. The findings of this committee were similar to those of the Defense Department Advisory Committee on Prisoners of War, which was organized following the Korean War to study how moral development of our soldiers could be better realized. This latter committee wrote as follows:

"When plunged into a Communist indoctrination mill, the average American POW was under a serious handicap . . . a large number of POW's did not know what the Communist propaganda was all about. Some were confused by it. Self-seekers accepted it as an easy out . . . Ignorance lay behind much of this trouble . . . knowledge was a defense weapon.

"It seemed that these POW's in question had lost their battle before they entered the service. Good citizens—loyal Americans—the responsibility for their building [growth in character] lies with the home, the school, the church and the community. When men enter the Armed Forces the military services must carry on with this development. . . .

"In all services training should be adapted to cover the needs of all ranks from the enlisted men to the commander. It must be realistic as well as idealistic. Above all, it must be presented with understanding, skill, and devotion sufficient to implant a conviction in the heart, conscience, and mind of the servicemen that full and loyal support of the Code is to the best interests of his country, his comrades and himself.

"But skill must be reinforced by will—by moral character and by basic beliefs instilled in home and classroom long before a man enters military service. Pride in a country and respect for its principles—a sense of honor—a sense of responsibility—such basics should be established long before 'basic training' and further developed after he enters the Armed Forces. . . .

"War has been defined as 'a contest of wills.' A trained hand holds the weapon. But the will, the character, the spirit of the individual—these control the hand. More than ever, in the war for the minds of men, moral character, will, and spirit are important. As a service man thinks so he is." (DA Pam 21-71-CH 3, p. 12ff, Nov. 55)

d. Acceptance of Social Obligations. Not only does the soldier have moral responsibility—he also has social obligations—responsibilities to the community of which he is a part. He has not only the right to enjoy his freedoms, but also the obligation to use these freedoms for his own personal development and for society's advancement.

The soldier, for example, should develop personal integrity and act with moral courage. There is no law requiring this, but if he

is to develop to the fullest his inner resources, if he is to make a meaningful contribution to the society in which he lives, he must develop the self-respect which is the basis of integrity and moral courage. "To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man."

In a free democracy the individual must himself respond voluntarily to his responsibilities. He owes it to himself and to others to make the most of his capabilities. The Army mission is accomplished only by teamwork, by the smooth functioning of many diverse skills. The soldier who does not make his contribution to the team is depriving not only himself, but his unit and his country. Those who have abilities should use them; those who have skills should train them; those who have ideas should express them; those who have leadership potentialities should develop them.

As the Character Guidance Program points out, high on the list of anyone's social obligations is the need to so restrain himself in the exercise of his rights as not to violate the lawful rights of others. More than in any other society, this is required in the military community. Where men work together, eat together, train together, live together, there must be a heightened realization and a sharpened understanding of mutual rights and corresponding responsibilities and obligations. The man in uniform must be conscious of the fact that not only does he have rights, but a lot of other men also have the same rights. By cautious restraint in the exercise of his rights, he himself enjoys them more freely and his brothers in arms, exercising a like restraint, also enjoy their rights to the fullest.

e. Respect for Lawful Authority. Authority is the cement in any social structure. Without it no group of individuals can work to a common purpose, in the military organization or in civilian life. Man has been created a social being. He belongs to groups all through his life—a family, a class, a business organization, a club, a community, a nation. In every group he is subject to authority—even when he exercises it himself. All men are subject to authority—no one is beyond the rules or above the law because all lawfull authority comes ultimately from the Creator. This has been a keystone of western civilization.

The Character Guidance Program develops respect for authority by stressing the why and how of military authority and relating it to the common experience of life. Only the conditions under which it is imposed distinguishes military from civilian authority. The soldier who promises himself that after discharge he will never again get a GI haircut or wear a uniform or clean a latrine is merely griping about a set of present conditions that he will eventually exchange for a new set—punching a time clock, catch-

ing a midnight plane at the command of the boss, stopping his car at a red light, or paying the taxes on his new house.

The exercise of authority is essential to good order in every group activity from a debate to a battle. Authority is a two-way proposition—it imposes a course of conduct on the individual, but it works to protect him. Police authority keeps a man from jay-walking—and possibly getting killed; it prevents him from blithely ignoring his taxes, but it also protects him from having his house robbed by someone who does not respect justice.

Authority also means guidance and direction. A football team without a coach is always free—to lose a game. A business without a boss is fun—while it lasts. Many adults who now balk at restrictions might have destroyed themselves as children by playing with fire or riding their tricycles into trucks if parental authority had not prevented them.

The Character Guidance Program teaches respect for military authority as a necessary ordering of individual activities to promote group strength and efficiency. In combat, those effects are the individual's best life insurance; therefore, military authority is made more nearly absolute than civilian authority. The Army cannot operate without complete obedience to authority; it does not impose an authority, however, on the basis of fear or on the privilege of rank. It does require the taking of an oath or affirmation—voluntarily and without reservation—to place respect for authority on the firmest, most universal basis—moral obligation.

f. Satisfaction in Proper Performance of Duty. All duty is onerous when it is performed grudgingly; in that spirit it is seldom done well. The Army cannot accept poor performance in routine duties, because such performance builds a habit of inefficiency or failure. Military authority must be intolerant of less than perfect performance of critical duties, because improper performance can mean sudden death to the soldier, to the mission, or even to our country.

In the civilian world, the man who does not take pride in his work ends up by not working—or by taking a job beneath all but his most mechanical abilities. He has given up one of the essential marks of manhood, the determination to satisfy a legitimate self-esteem, to justify his place in an organization, to win the respect of others.

The Character Guidance Program emphasizes pride in doing every job, not because the job itself is always vital, but because, in the Army, every job is a duty. The important thing is how the individual approaches a duty. The soldier who distinguishes between important and unimportant duty has missed the point of military training. The man who is not prepared to give his best

at all times, as a reflex of manly pride, is matching wits with failure. It is the part-time soldier, the shrewd operator, the goof-off, who loses his pass privilege. In time of war, his half-hearted approach to duty may even lose the company.

A sense of pride in the performance of duty transforms every task into an opportunity—to prove one's ability to oneself and to one's superiors. The Army rewards work well and proudly done with promotions and privileges, but the greatest reward is the soldier's own satisfaction when he can say, in the full glare of his own conscience, "That was my best!"

On the parade ground, the whispered, unofficial command is, "Look proud!" The soldier who puts duty on the moral basis of his Oath of Allegiance can "look proud" when he is scrubbing a GI can, putting his best shine to it.

g. Patriotic Response to Our Democratic Foundations. The Character Guidance Program is designed to give the American soldier a deeper knowledge and love of the country he serves, and a better understanding of why it is worthy of his service, and, if need be, of his very life. To serve America well, a soldier must first love her; love, however, follows knowledge, and the greater the knowledge, the greater the love. Really, to know America is to love her! That is why the chaplain works continually to deepen and strengthen the knowledge of that traditional religion and morality which have always been basic to American life and which are presupposed in our chartered documents, such as the Mayflower Compact, the Declaration of Independence, and our Federal and State constitutions.

The warfare America is engaged in today is first of all in the realm of ideas and of beliefs, especially regarding the origin, nature, and destiny of man. Aligned against America are those who aggressively deny God and affirm materialistic, collective man as his own creator, master, and end. We, on the other hand, affirm a transcendent spiritual God with each man as His child. We affirm that all men are "Endowed by their Creator with certain inalienable rights."

It was this concept of an eternal God and immutable divine laws, recognized by Americans as a source of their inalienable, untouchable, and changeless rights and responsibilities that President Eisenhower had in mind when, speaking in Philadelphia, he pointed out that we know—as our forefathers knew—the firm ground on which our beliefs are based. Freedom is rooted, he explained, in the certainty that the brotherhood of men comes from the fatherhood of God. And so it is that each man is his brother's keeper, but no man is his brother's master.

The laws, then, most binding on us as a people, are the laws of

the spirit, proclaimed in church, in synagogue, in mosque. Even more than man-made laws, these are the laws that truly set forth the eternal qualities of all men and of all races.

It is by explaining and delineating our democratic foundations that the Character Guidance Program stimulates in the soldier a patriotic response to his own worth as an individual. It gives him at the same time a clearer understanding of the heritage which is his as a sharer in the Judaeo-Christian tradition of man as a free moral person, a being of infinite value and of "inalienable rights."

h. Recognition of Opportunities Which Army Affords. In times of limited war or cold war, popular support for our common security has often been lacking in some segments of our population. The patriotic coolness has affected the attitude of many soldiers who are obliged to serve their country. Many are unaware of, or indifferent to, the citizen's obligation to help maintain a strong military defense. The Character Guidance Program recognizes the necessity of service in a highly trained military establishment of citizen-soldiers. Also recognized is the citizen's obligation to serve in this establishment to defend his country against all foreseeable threats.

The obligation to serve his country in this military establishment is more than ever an important part of an American citizen's democratic responsibility.

While the obligation to serve one's country may require sacrifice and readjustments of life, it also offers great opportunities to the individual for self-development and growth in character. The average man can grow in himself and learn fundamental values and disciplines that can be applied in the home, in any business, profession, or other pursuit in life. The Character Guidance Program stresses the positive opportunities for constructive self-development that are offered to every citizen-soldier as he trains to serve his country. The total program provides these opportunities both on and off duty. The disciplines of military service, the ability to work with all kinds of people under all kinds of circumstances, have beneficial results throughout our life. Off-duty activities provide the soldier with a well-rounded program of religious, educational, and recreational activities. Hobbies, crafts, vocational training, supervised recreation, entertainment facilities, additional schooling, denominational religious programs, travel abroad, add to the social well-being, rounded development, and personal advancement of military personnel. Character guidance instruction emphasizes the opportunities for the development of good character. It weaves pertinent facts of our historical origin and destiny into the life of the soldier so that he develops an appreciation of his country, its goals, purposes, and history.

7. Basis for Program

a. General. The principles of the Character Guidance Program are part of the traditional moral and spiritual basis of the American way of life. In our own American history they have been made explicit in the basic documents of our Government and in the most recent utterances of our national leaders. They are applied in American life as the foundation and guide of the Constitution and our body of laws, and are the ultimate insurance of all individual rights and liberties. The same principles that support and invigorate our Constitution apply to the conduct of the military programs that are designed to uphold our constitutional form of government. The Character Guidance Program, therefore, is an integral part of the military program, not an addition or surface refinement. If an American soldier is to serve his Government fully, he must be trained to understand and be willing to defend to the death the principles on which the Government was founded and continues to operate. These principles are—

b. Natural Law. Natural law is the principle of order imposed on the universe and implanted in the hearts of all men by the Creator. Every national, cultural, and religious tradition has taught and appealed to the Natural Law as the rule of right reason, applying to all men, evident, unchanging, and eternal. Natural Law is the most perfect expression of any system of checks and balances which is the core of constitutional government; it confers and protects our inalienable rights, but also imposes the obligation of obedience to the laws that safeguard the rights of others.

c. Moral Law. Moral Law is the Natural Law applied direct to those human actions that affect man's relation to his own nature, to his fellowmen, and to God. It is the Higher Law found in our religious tradition; it is universal, constant, eternal—saying the same thing to everyone at all times in every land. Its simple directive is to love God and one's neighbor as oneself.

d. Constitution. Our American historical record is replete with evidence affirming the principle that our laws recognize a Higher Law found in our religious tradition. The Acts of the Continental Congress, the Declaration of Independence, the Northwest Ordinance, the Bill of Rights and, preeminently, the Constitution reiterate that American law and life were conceived and must depend for survival on the moral and religious foundations of the Higher Law of God. The major principles of the Moral Law as expressed and safeguarded by the Constitution represent the moral heritage of the Founding Fathers. They built the Constitution on the principle that man is a moral being. He can know the difference between right and wrong and choose either one.

They realized that man has a guide in making his choices because "man is guided by and bound to the law of reason in all things."

They considered that all men are subject to the natural moral law in that this law is self-evident, universal, unchanging, and binding indiscriminately on all men, regardless of race, color, creed, or social status.

They interpreted all human law in the light of Moral Law, being aware that the Moral Law is objective, beyond mere personal opinion, so rooted in the nature of things that no human law can change it in any way. That is why natural rights are inalienable and natural obligations are unchangeable.

They understood that Natural Law and Divine positive law (the Ten Commandments) are distinct, but they are from the same source—God.

They believed firmly that conformity with the law of nature, or moral goodness, leads man to the fulfillment of his own purpose and nature, to maturity and security, to harmony and peace in all things, and to happiness. Violation of natural law leads to the opposite of these good things.

The whole complex system of checks and balances of the Constitution, with its Bill of Rights, is designed precisely to safeguard these same principles of natural rights and obligations. The full meaning of the Constitution cannot be grasped without an awareness of its moral vigor, which is a direct expression of the firm belief of the Founding Fathers that to "secure the Blessings of Liberty to ourselves and our posterity," a State must be committed to the enduring principles of right and justice ordained by "the Laws of Nature and of Nature's God." It is to this Constitution that every member of the Armed Forces binds himself when he takes his oath.

e. Military Precedent. The principles embodied in the Character Guidance Program have a long history in the American military establishment. The men who declared our independence and those who composed our revolutionary army were not only inspired and sustained by moral principles, but were aware that whatever they built in terms of a political, social, or military structure could endure only through faithfulness to those same principles.

The first general order of the Father of our Country as Commander-in-Chief struck the keynote: "The General hopes and trusts that every officer and man will endeavor to live and act as becomes a Christian soldier defending the dearest rights and liberties of his country." Washington often used his general orders to discuss moral issues as profanity, prejudice, freedom, loyalty, and individual responsibility. Officers were reminded of their duty

to set an example of right conduct for their men, and discussions were initiated to implement the content of Washington's orders.

The first American regulations for the Navy contained a specific moral demand that continues in force, with only changes in wording, in present *Navy Regulations*: "The Commanders of all ships and vessels belonging to the Thirteen United Colonies are strictly required to show in themselves a good example of honor and virtue to their officers and men, and to be very vigilant in inspecting the behavior of all such under them, and to discountenance and suppress all dissolute, immoral, and disorderly practices; and also, such as are contrary to the rules of discipline and obedience, and to correct those who are guilty of the same according to the usage of the sea."

In the War of 1812, General Andrew Jackson patterned his division orders after the general orders of Washington, reaffirming the moral principles and standards contained in them and adding significant discussion of the sources of freedom, which lie in the moral sphere.

President Abraham Lincoln, in his first general order to the Army, quoted with new approbation the first general order of Washington. During the Civil War, individual commanders in the Union Army instituted systems of lectures and discussions on the causes of the war, the nature of slavery, and the character of American free institutions, while civilian organizations supplied individual soldiers and units with materials for their moral guidance. For those who could not read, a plan was submitted that called for officers and certain noncommissioned officers to be trained to lecture and organize discussion groups. For all practical purposes many Army chaplains became the education officers of the Union Army.

In the Confederate Army, individual commanders like "Stonewall" Jackson promoted the moral guidance of their troops as part of the responsibility of command, and religious revivals were emphasized and encouraged.

Our military history, to the present, is illuminated by the statements of preeminent commanders that reaffirm not only the rightness, but the stern necessity for the development of strong moral character among the defenders of our nation and its heritage.

8. Present Need

The logical place that the Character Guidance Program holds in military training is attested to by reason and moral tradition, but it is unnecessary to go beyond the present state of world affairs to accentuate its vital importance not only to the military mission but to the survival of the American way of life. Today's world has

witnessed the denial of natural rights and human dignity on a scale perhaps unparalleled in history. The worth of the individual and the most basic principles of ethics have been distorted and outraged. More than ever, the absolute integrity and inviolability of the Moral Law must be affirmed.

Time and again, the great conflict of our times has been identified as a struggle between opposing ideas—freedom against dictatorship, religion against atheism, the rights of man against the tyranny of society. The opposing strengths in this conflict, then, can no longer be considered from the viewpoint of men and arms alone when the field of combat extends into the mind and the spirit. Individual integrity must be matched against the will to corrupt, debase, and destroy.

The military training program must include more than physical development and instruction in military subjects; it must strengthen the mental, moral, and spiritual fiber of the individual to insure that he will be a military effective. The necessity of the Code of Conduct as a guide to the behavior of military personnel starkly illustrates the modern urgency and the growing need to join spiritual power to our technological power.

a. The Nonfighter. In this respect, recent Army research (Human Resources Research Office Report) has determined "who shoots and who runs in combat." It reemphasizes the tremendous importance to effective traditional American soldiering of the character-building influences of home, family, and community. Under combat pressure it is not the loud-swearing, bravado-soldier of peacetime who does the required job for his country on the battlefield. Rather, it is the man of resolute character and strong moral convictions. Nonfighters in combat have been found to have lower IQ's, less education, less proficiency in vocational and social backgrounds, attitudes of irresponsibility, deprived home circumstances—often broken or unhappy—shiftlessness in civilian jobs, or indifference to socially desirable values. These negative qualities cause many soldiers to become quitters or nervously ineffective under enemy fire. In contrast, this same Army research report states that the actual fighters under combat pressure are men with higher IQ's, higher levels of educational achievement, attitudes of cooperation and conscientiousness, higher type home background, more stable job responsibility and income. They have much to fight for and a will to preserve their values. They show happy and disciplined loyalty to family, religious faith, and moral conviction. These qualities help them to stand up under enemy fire or under the rigors of POW existence without breaking. These were the men who lived or died fighting for real loyalties which they cherished more than life itself—the historical American

standards of honor, character, loyalty, courage, and personal integrity.

b. *Areas of Deficiencies.* Army research has also indicated certain areas of deficiencies in the character training of young people which needs attention during their military experience. These areas are discussed in DA Pamphlet 30-101. Some of the character traits which need reinforcement are—

- (1) *Discipline.* It was noted under the stress of prisoner of war experience the lack of discipline made it much easier for the enemy to accomplish his purpose of gaining information and breaking down prisoner morale. Effective group action is impossible without discipline.
- (2) *Confidence.* It was difficult for our men to resist the exploitation of the enemy because they lacked confidence in their own ability to survive the ordeal. There was also a lack of confidence in the eventual success of our country's cause. There was little evidence of a hope of rescue or planned measures of escape. These are linked to the character trait of confidence in self and the "divine providence."
- (3) *Faith.* Closely akin to confidence is the man's faith in himself, his fellow soldier, his superiors, his country, and his personal faith in God. Dr. Wolff, an expert in the field, in "Every Man Has His Breaking Point—(?)" says that, "... man is so constituted that he can adhere to a faith and resist a captor so long as he acts at all."¹
- (4) *Commitment.* A failure to have a commitment to the American Way of Life makes a person vulnerable to the probings of the communists. The soft areas of non-commitment then become the basis for further action until resistance is broken. This is but the surface of commitment. There must be a commitment to basic beliefs and conviction from which all action stems. Again Dr. Wolff, after thorough research, states, "As long as he is conscious, a man is capable of remaining committed to basic beliefs and convictions, although in many ways his behavior may be altered."²

These points need constant reiteration in all phases of training. The four points indicated are basic to our way of life. The men who are preparing to defend our country with their very lives must be aware of their importance to themselves and the nation.

It is essential that every leader and fighter be fully aware of a potential enemy's capability in order that he might train in counteroffensive tactics. It is also essential that every fighting

¹ Harold G. Wolff, "Every Man Has His Breaking Point—(?)" (The Conduct of Prisoners of War), *Military Medicine*, Vol. 125, No. 2, February 1960, p. 98.

² *Ibid.*, p. 98.

man have a full knowledge of the enemy's attitudes about him, because these attitudes will determine the type of treatment which he will receive should he become a prisoner.

c. *Communist Evaluation.* The following is an excerpt from a communist document which indicates the basis for enemy treatment of POW's in the Korean War. It has value to every leader, every fighting man.

"Based upon our observations of American soldiers and their officers captured in this War . . . the following facts are evident:

"The American soldier has weak loyalty to his family, his community, his country, his religion and to his fellow-soldier. His concepts of right and wrong are hazy and illformed. Opportunism is easy for him. By himself he feels frightened and insecure. He underestimates his own worth, his own strength, and his ability to survive. He is ignorant of social values, social tensions and conflicts. There is little knowledge or understanding even among U. S. university graduates of American political history and philosophy, the federal, state and community organizations, states and civil rights, freedoms, safeguards, checks and balances and how these things allegedly operate within his own system.

"He is insular and provincial with little or no idea of the problems and the aims of what he contemptuously describes as foreigners and their countries. He has an unrealistic concept of America's internal and inherent rather than earned or proven superiority and absolute military invincibility. This is his most vulnerable weakness. He fails to appreciate the meaning of and the necessity for military or any form of organization or discipline. Most often he clearly feels that his military service is a kind of hateful and unavoidable servitude to be tolerated as briefly as possible and then escaped from as rapidly as possible with as little investment as possible.

"He is what he himself calls sometimes a peacetime soldier and both of these latter types look upon military service either as a soft and safe job or hardship and sacrifice which are unfair and unreasonable to them personally."

Knowing that this potential enemy sets in motion a set of dogma and then continues to use it over and over again, sometimes in differing guises, it becomes imperative that we understand the implications of such a statement.

Every problem soldier is a command burden. Every effective commander realizes that he must protect his command and its mission by eliminating either the problem or the soldier. The Character Guidance Program is a way of saving soldiers—and command time—by developing in personnel the moral strength to solve their own problems.

SECTION III

COMMAND RESPONSIBILITY FOR CHARACTER GUIDANCE

9. General

Command responsibility for the Character Guidance Program is set forth in AR 600-30, together with specific means of implementing the program. Behind the regulation is an awareness shared by all experienced commanders that the need for character development is older by far than the program. There have been problem soldiers in all armies in all times. When Caesar crossed the Rubicon there were undoubtedly a few Romans who had to be pushed off the bank, and perhaps there were some who were AWOL in a country tavern. The thing that is new is that the Army has provided the commander at all levels with a cooperative program for the moral development of his personnel, a means of motivating them to perform with maximum effectiveness in any military situation. The program is a command responsibility, yes; it is also a command aid. The extent to which the commander takes hold of the program will determine its degree of effectiveness.

The normal functions of command apply to character training in the same way and to the same degree as to all other military training. The commander does not assume an extra role as a “do-gooder” and is not expected to divide his time between orders and preachments. The order of the day—the full day, including character guidance time—is the development of good soldiers. The Character Guidance Program helps to take up any moral slack in the physically, mentally, and tactically trained individual.

The commander can approach the implementation of the program with the easy forcefulness applied to PT, close order drill, or firing on the line. He gives *direction* by outlining procedures and issuing orders that define the policies of the command. He establishes *coordination* by consistently insuring that all elements of the command are properly informed and functioning harmoniously. He maintains *control* of the program through inspections, reports, and all phases of command supervision.

10. Command Interests

There are compelling reasons why commanders should show enthusiasm for a working Character Guidance Program.

a. Individual Rights. Army service means many things—travel and separation from home; adventure and routine; heroism and inconvenience. One thing it certainly means is that the average individual is called on to abide by a stricter set of rules, to live up to sterner ideals, to condition himself to more rigorous duty than he ever knew in civilian life.

The soldier has a right to be trained in physical, mental, and mechanical skills so that he can measure up to the demands of combat soldiering. He also has the right to know why he fights, what the military requirements of duty, honor, courage, and self-sacrifice add up to. Individuals who come from civilian environments that encourage ethical and moral behavior already know the answers, and they have a right to find day-by-day Army life proving those answers. Others who come from a social jungle or a moral slum have a right—and an urgent need—to be taught the moral ground rules before they can be penalized for not playing the game. The same reasoning lies behind the early reading and explanation of the Articles of the Uniform Code of Military Justice.

The aim of society is to provide a climate of order in which the individual can reach his highest physical, mental, and spiritual development. When the individual enters military life, he enters another unit of society which may be different in externals from the one he has left but which owes him the same basic means of attaining full natural development. He has an inalienable right to a continuation and, if necessary, a strengthening of all the good influences present in civilian life. The very transition from civilian to military life may introduce temporary character hazards—loss of personal identity in leaving a closely knit family, a moral letdown based on distance from familiar social restraints, exposure to new conditions, and a wider range of people and personal values. For some the move into the military life is a journey of exploration; if they do not find the familiar landmarks of civilian life, they become disorganized and may become problems. Some will come originally from disorder; through training and example they may find themselves for the first time. Character guidance, therefore, is not an Army or command favor to personnel, nor is it an appeasement to “soft” civilian attitudes. It is the individual's right to self-fulfillment, his reasonable demand of the Army that it help prepare him fully to do what the Army itself expects him to do.

b. Command Benefits. Army experience with character guid-

ance, vigorously practiced, has shown that development in the individual soldier of a strong moral fiber contributes to unit teamwork, spirit, sense of mission, and efficiency. It reduces the time spent in administrative action to cure or punish wrongdoers and frees more of the commander's time for the vital, constructive business of molding skilled, reliable soldiers. The Character Guidance Program is a way of sharing the job.

11. Obligations of Authority

Command authority has the force of law because the commander is ultimately an agent of the Government and of the people. His authority over subordinates extends around the clock and carries over into situations far more hazardous than those encountered normally in civilian life. The exercise of his authority is a matter of deep personal obligation because, as an officer, he has taken a solemn oath to uphold the Constitution of the United States by the full and sincere performance of his assigned duty. He is not only authorized to command but committed to command. In the final analysis, he is charged with the lives of other men.

The commander's 24-hour-a-day authority makes him concerned with all activities that affect the fitness and readiness of the command to perform military duties. He could not look for a whole man on the drill field or the firing line if he cut that man in half according to duty hours. To exercise sound command judgment in a deadly situation, the commander must weigh human life in the scale of the mission; he must realize the value of an individual life and the strict moral and military obligation on him not to throw it away. The risk of death is implicit in combat, but it is a calculated risk when the commander has done everything in his power to protect and develop the physical, mental, and spiritual health of his personnel, as well as to train and discipline them in military skills. The relation between the soldier in barracks and the soldier on the battlefield is an Army axiom: the soldier who disciplines himself in routine things—keeping his person and his area clean, his equipment in working readiness, his actions controlled and his morale high—is the soldier who will follow through when the chips are down. Every attitude a soldier develops, every habit he forms, every physical act he performs, and every emotional pattern he follows is related to some future moment of crisis, and is therefore the concern of the commander. It is the normal, line-of-duty obligation of the commander to prepare his men for the abnormal situation that offers life or death.

Self-discipline and ready obedience are the hallmarks of soldierly character. An offense against military order is not merely an individual breakdown. It is a potential threat to wreck the

whole structure designed to accomplish the military mission with maximum protection for all involved. Military law, therefore, gives the commander a greater degree of control over the behavior of his personnel, extending even to unbecoming conduct, than is normally exercised under civilian law. He must accordingly prepare them to abide by and uphold the military law and the Code of Conduct by insuring careful orientation, the removal so far as possible of behavior traps, and above all the opportunity and full encouragement of sound character development. The soldier who understands the rules, recognizes their basis not only in lawful authority but also in self-protection, and is motivated by standards of moral and social integrity can live comfortably within the necessarily tight bounds of the military organization.

The commander's oath of allegiance to his country embraces loyalty to the well-being of his personnel, for whom the Constitution was designed as a guarantee of the right to life, liberty, and the pursuit of happiness. A man is truly free and happy only when he is in harmony with the dictates of his conscience, whether he is in or out of the military service.

12. Command Example

In a military unit, on whatever level, both military effectiveness and moral tone depend to a great extent on the example set by the commander. It is a function of leadership to stand ready to do whatever may be required of a subordinate; to live by the rules imposed on others; to have a personal integrity that reflects the soundness of military ideals and practices. A commander is selected for what he is, as well as what he knows, because he automatically becomes an object of imitation. By the acceptance of his position, the commander is committed to the marks of virtue—honesty, integrity, justice, decency, prudence, moderation, courage, perseverance, human understanding. The good commander inspires respect, which is a more basic and lasting deterrent to violation of his orders than penalties. He underscores the positive value of the military way of life—soundness in mind and body—and makes disciplinary rules understandable. His good example carries all the way down the chain of command and is multiplied by the exemplary conduct of his subordinate officers and noncommissioned officer personnel.

13. Development of Right Character

The commander has at his disposal positive means of developing good character in his personnel, as well as the right and duty to impose protective restrictions.

a. One of the surest means of establishing a direct ratio between military effectiveness and morale based on sound character

is to convince personnel that their well-being is of particular concern to the command. The efficient commander is sure of the proficiency and command ability of those to whom he assigns duties and delegates authority. He is sure of the adequacy and suitability of troop housing and messing, of training areas and equipment, and of all the elements of the physical environment. He is sure that duty assignments and duty tours are based on the best use of manpower in the interests of the mission and according to the individual's capabilities and natural skills, and that equal opportunity is provided for all to advance in rank and responsibility on the basis of merit. He is sure that discipline is enforced but also understood, and that the military unit, whatever its size, is built on the coordination of individual wills and not merely the gearing of machine parts. His visible interest in and concern for his personnel and their full development as soldiers and men mark him as a working member of the military team, not a remote symbol. A good commander always inspires a personal allegiance on the part of his personnel as well as a sense of mission. Society itself is an integrated system of personal relationships, and its ideals are inseparable from their personal effects. The commander must reflect the Army ideal of the good soldier in action. If his personnel do not see the principles, the high purpose, and the justification of military life in him, they may not see them at all.

b. The establishment of adequate and attractive off-duty facilities and opportunities is a prime means of carrying over the character-building influences of a well-organized duty day. These facilities and opportunities create conditions in which the body, the mind, and the spirit can grow. They help the individual to meet his basic needs and express himself in socially acceptable behavior. The physical and social environment of personnel is a direct means of influencing their moral, spiritual, and religious development. Character does not develop in a vacuum; environment is never neutral. If an environment favorable to character growth is lacking, an unfavorable environment will push into the gap. An element of morality, of good taste, of creativeness and healthful relaxation does more than protect character from harm; it is the climate in which character grows strong.

c. One of the strongest expressions of a commander's interest in the individual welfare of his personnel is his accessibility. There are military levels and circumstances that may preclude a personal interview between him and an individual with a problem, but the principle is firm that all personnel should be encouraged to approach appropriate levels of authority freely for discussion of personal or military problems. The commander's recognition of this principle will foster it in all elements of his command; his continued interest in its practice will insure prompt and careful

handling of every individual problem by the officer best qualified. It is the moral duty of military leaders to counsel and advise their subordinates—it is an application of the broad relation of the governor to those governed. Every attempt must be made to alleviate personal problems or, whenever possible, to prevent them from arising. This is a recognition of the inherent worth and dignity of the human person. The sincere and tactful handling of personal interviews, where personal thoughts and attitudes are expressed, gives the military leader a direct opportunity to analyze character, to pinpoint its needs, and to influence its development in the right direction.

d. In the Character Guidance Program the commander has a working tool to develop and strengthen soldierly character based on moral responsibility and devotion to principles of order. A carefully planned and scheduled character training program is available to him. His personal support, by word and action, and his official support shown in interested attention to the degree and effectiveness of staff action in the program will finally decide the success or failure of that program. Group instruction in character guidance requires training time and training organization; it must rank with other forms of military training in importance.

14. Protection of Moral Standards

Negative social influences can directly or indirectly undermine moral standards. The Character Guidance Program may be nullified if even a suggestion of official approval is given to social activities or forms of entertainment that accent vulgarity or cheapen moral standards. The protection of moral standards includes the checking and elimination of forces opposed to morality, the control of means by which personnel are immorally influenced, and the suppression of vicious practices.

The Character Guidance Program goes far beyond earlier attempts, for example, to suppress venereal disease by strict medical inspection and enforced treatment. It has always been recognized that the suppression of prostitution is essential to disease control. Moral protection, however, insists that no means of control shall be considered sufficient that does not safeguard the moral and spiritual well-being as well as the physical health of personnel. Regulations can be broken; physical restraints cannot be imposed always and everywhere. The only reliable restraint is ultimately the mandate of individual conscience, the force of good character. Protective measures may be medically sound, but they are a kind of insurance against human weakness, not a means of evading the moral and emotional consequences of misconduct. If the Character Guidance Program meets with full success, the

health of the command will be insured not by regulation but by right thinking.

The same principle applies to the type of entertainment or reading matter permitted within the command. To allow the presentation of films or live entertainments that emphasize suggestive, derogatory, or destructive attitudes toward love, marriage, sex, lawful authority, and human worth is to condone what they portray. In the same manner, circulation of reading matter that hovers in that gray area between legal and illegal romance and violence, or that commercially exploits smut, implies Army approval. To accept indecency or obscenity in any form is the opposite of protecting moral standards.

Again, to tolerate the civilian delusion that profane and obscene speech is "the common language of the soldier," the *lingua franca* of military life, is not only to weaken the whole moral tone of the Army but to degrade by association all its principles and its purpose.

Whatever is degrading or even slyly dirty in the physical and social environment of personnel tends to poison minds, corrupt character, and weaken morale. Any command laxity counteracting the influences does more than fail to protect moral standards; it makes the positive attempt to promote moral and spiritual principles appear to be an exercise of deceit and hypocrisy. The commander's selection of printed and pictorial materials for members of his command is nothing more than the sound application of those principles of command which place upon him the responsibility for the care of his men in the physical and mental sense. In the same manner that the commander insures that only wholesome food is introduced into the messhall, so also is he charged with insuring that only those things wholesome to the minds of his men are made available through normal means.

Character guidance is everyone's business because it affects everyone's well being. Staff officers are in a strategic position to strengthen command efficiency by putting their special functions to work in the Character Guidance Program. Each is a specialist in quality control—keeping the command at full strength with well-adjusted, well-assigned, and well-cared for soldiers.

SECTION IV

RESPONSIBILITIES OF STAFF OFFICERS

15. Service to Commander

The commander cannot delegate his ultimate responsibility for the well-being and effectiveness of the command. On the other hand, he needs competent staff officers to serve as added eyes, ears, and minds so that his command decisions will be as just and effective as they ought to be.

Staff positions carry their own responsibilities, individually not as broad as the commander's but all adding up to the same total. The principle works all down the line, through noncommissioned officers to individual soldiers. There is a chain of responsibility that makes teamwork a moral obligation as well as good military sense.

There are few jobs anyone in the Army can do alone; the development of many individual characters is not one of them. A cooperative effort is essential because the effects of failure are universal. Individual character weaknesses disrupt and may defeat the planning and sincere effort not only of the commander but of everyone in a position of leadership.

A military problem like the AWOL, the VD case, the drunk and disorderly soldier, or the barracks thief cannot be isolated from the whole command or made one officer's problem. What one officer or noncom has left undone in the area of character development may explode with a delayed fuze in the lap of another.

Making the Character Guidance Program a significant part of every phase of military administration and training is sensible group insurance for command health of body and spirit. It is also part and parcel of the loyalty owed to the commander—and through him to the command mission that supports the national welfare.

16. Staff Activities

AR 600-30 suggests certain staff officers who "by virtue of their specific fields of responsibility, are particularly well qualified as advisors to the command and can be expected to contribute materially to the success of the program."

a. *The G-1/S-1.* The G-1/S-1 is responsible to the Chief of Staff and/or Commander/Commanding General for making the Character Guidance Program effective in the individual and corporate lives of the command. Since he is primarily responsible for the morale and welfare activities of the command, the program is a means of coordinating individual staff actions to achieve total impact on the development of healthy mental, moral, and spiritual attitudes. By providing supervision and direction, characterized by the objectives of the Character Guidance Program, he effects through the chaplain, adjutant general, provost marshal, and special services programs a substantial part of the staff action that has to do with people. By total staff coordination and by working through the Chief of Staff or executive, he evaluates and secures complete "human relations" support from other members of the staff. The G-1/S-1 leans heavily on the chaplain for the day-to-day "pick and shovel" operations, evaluations, and planning of the Character Guidance Program, but this only strengthens his control of the program. The G-1/S-1 should serve as chairman of the Character Guidance Council in his command when such councils are utilized, and should coordinate and assist such councils at lower commands.

b. *The G-3/S-3.* The G-3 or S-3 schedules, supervises and monitors character guidance training. He incorporates the character guidance instruction periods into, and applies the principles of character guidance to, the regular military training schedules of all units and provides training aids for such instruction as required. His interest in the program and cooperation with assigned instructors will influence its general acceptance as an important element in the soldier's training day. In the matter of scheduling alone, the value of any training exercise can be emphasized or minimized in proportion to the regularity and suitability of the time assigned for it. Group instruction that is "fitted in" as the last item on the schedule board, especially if it falls after a period of strenuous physical exercise or involves an inconvenient movement from a relatively distant area, is placed under a handicap. The character guidance instruction period is far from a passive session of listening; it calls for the kind of mental and emotional activity that may be the hardest work the soldier does.

c. *The Chaplain.* In all his religious work, the chaplain seeks to influence individual attitudes toward life, authority, property, and reputation, and to apply religious values to the requirement of good soldierly conduct and character. The chaplain conducts personal interviews with inductees and counsels all personnel on a voluntary basis concerning moral and spiritual problems. By professional training, he is equipped to help individuals build and sustain moral, spiritual, and religious values. The relationship

between the chaplain and the individual usually encourages the frank, complete expression of thoughts and attitudes and provides the chaplain with a direct opportunity to promote individual responsibility and high standards of conduct. The chaplain acts as one of the commander's advisors and consultants on the Character Guidance Council and is the staff officer to whom the G-1/S-1 will look for day-to-day planning, evaluation, and operation of the program.

The chaplain is normally the instructor for group character guidance instruction and, therefore, most directly related to the program in the minds of personnel. His membership on the team is in addition, however, to his primary duty of performing religious functions within the command. If the program as a whole should become identified with the chaplain, a great many valuable avenues to character development will be blocked and an inequitable distribution of human concern and basic responsibility for military effectiveness will result. In the final analysis, character development is a do-it-yourself job, but every working member of the Army team should be able to supply the pattern that pertains to his particular specialty.

d. The Information Officer. What the public thinks about the Army has a great deal to do with what the soldier thinks of himself. Whether he is an officer or an enlisted man, the individual's motivation and sense of well-being is limited by the stature of the cause he represents.

By telling the Army's story to all, those isolated instances of bad behavior on the part of a few individuals are kept in proper perspective. Soldiers do much good and demonstrate much unselfishness and personal sacrifice. The Information Officer contributes to the Character Guidance Program by telling the story of the individual soldier and the Army team; by always supporting and encouraging a picture of the Army and its soldiers that is consonant with American traditions and ideals.

e. The Inspector General. The Inspector General advises and assists individuals with their problems and processes their complaints. He provides his commander with an independent appraisal of the performance of mission and the state of discipline, efficiency, and economy of the unit and its individual members. He informs his commander of undesirable conditions existing in his unit and makes recommendations as to their resolution. By his objectivity, integrity, impartiality, and fairness in dealing with individual and unit problems, the Inspector General contributes to the maintenance of high morale within the command and develops the confidence of its individual members in the effectiveness of the Army as a whole.

f. The Surgeon. The surgeon's contribution to the success of a Character Guidance Program incorporates many of the functions of the Army Medical Service which promote and maintain the fighting strength of the Army. The availability of the best medical care is certainly reassuring to the individual soldier and his family. The prevention and control of disease augments the effectiveness of the Army team. Instruction on emergency medical measures and preventive medicine gives the individual soldier the knowledge and confidence necessary to help himself and his buddies in critical situations and lessens the incidence of non-effective behavior when the cohesiveness of the fighting unit is most essential. The surgeon's awareness that illness can become a crutch and firm insistence that individuals perform within their physical and mental capabilities prevents disability, and encourages soldiers to live up to their responsibilities as members of a military organization.

The Mental Hygiene Consultation Service and division psychiatrist through their preventive psychiatric programs assist poorly adjusted and emotionally disturbed individuals to look realistically at their difficulties and to utilize their character strengths in resolving their personal problems. Mastery of what seemed a hopeless situation thus develops self-esteem and renders the soldier a more responsible person who can stand up against future stresses without resorting to noneffective and socially unacceptable behavior. In addition, individuals who, as a result of psychiatric disease or severe characterological abnormalities, exert an adverse influence on the group are eliminated from the service as soon as possible.

g. The Provost Marshal. The major contribution of the Provost Marshal to the Character Guidance Program is the enforcement of laws and orders within the command with special emphasis on the prevention of crime.

The Provost Marshal, by virtue of his position, informs the command of environmental circumstances and local conditions pertinent to the moral and spiritual development of the soldier. Through his deep awareness and appreciation of the moral basis of law, he stresses the moral elements in authority. By efficiently discharging his duties, he influences the effectiveness of both the soldiers and the command.

The Provost Marshal notes trends in behavior and deals with conditions detrimental to the moral and spiritual development of military personnel before such conditions result in disciplinary infractions.

The rehabilitation program carried on in confinement facilities is particularly designed to assist prisoners to be restored to duty or to become useful citizens if they are discharged to civilian life.

In this way, the Provost Marshal helps to conserve manpower and direct men so that they make a contribution to community life rather than become a liability to society.

h. The Special Services Officer. The Special Services Officer makes a vital contribution to the Character Guidance Program through recreation and entertainment. Free time that cannot be put to constructive use breeds boredom and deterioration. A well-rounded program of activities, including those which require individual participation as well as spectator types, will promote physical and mental health, encourage individual expression and self-help, and increase social development. The Special Services Officer has a very responsible role in the protection of moral standards by insuring that films, shows, reading matter, service club dances, and other forms of entertainment meet acceptable standards of decency and morality.

i. The Judge Advocate. The effectiveness of law depends finally, not on physical restraint or the fear of consequences, but on the recognition and acceptance of its moral rightness by the individual. By profession, the Judge Advocate represents the balance between the rights of the individual and the necessary regulation of an organized society. By insuring the promptness, orderliness, and fairness of the proceedings of military justice, he protects the rights of the accused; through the application of law, he supports the right of the military organization to the tranquility of order. He can influence the moral tone of the command by his interest in preventive measures; by giving personal, individual attention to minor delinquencies before they grow into major disciplinary problems. By giving the staff a summary of the problems that come to his attention, he can help them to help personnel, and, at the same time, strengthen the command.

The Judge Advocate's responsibilities also extend to the civil law field. Among other things he will explain to an individual his rights under a contract or agreement, as well as his obligations created by civil indebtedness. The member will also be informed of his obligation to support his wife and children. When the soldier is intelligently aware of his obligations in these fields, which may become problem areas, he may be able to prevent them.

To hold council is to put the best minds to work on a problem for a unified solution. A council is a source of ideas and an expression of shared interest. The complexity of human character calls for brainstorming the objective of high moral development from every point of vantage.

SECTION V

CHARACTER GUIDANCE COUNCIL

17. Purpose

The most energetic commander is still working under limitations of time and space. He must rely, therefore, on his Character Guidance Council to provide him with analytical eyes and understanding ears in all important areas of troop character development. Carefully selected, earnest council members assure the commander a broader and deeper awareness of the moral and morale status of the command. In his duty day, each is closest to a cross section of personnel and personnel reactions to conditions and can bring three major contributions to council discussions, namely—

a. A statement of the problem from the military, moral, and social points of view.

b. An analysis of the roots of the problem. This involves separating superficial circumstances from basic causes. Most troubles are like icebergs—there is more to them than appears on the surface.

c. Recommendations for correction of existing unfavorable conditions and for preventing the build-up of such conditions in the immediate future.

18. Scope

When the Character Guidance Council operates within the scope of its proper functions, concerning itself with problems of morals, morale, and religion, it materially assists the commander in his total mission and makes the Character Guidance Program a vital force. Each council meeting is an opportunity for promoting positive action. Working Character Guidance Councils keep their specific purpose in mind and avoid irrelevancies; take an objective, realistic look at problems, and work for positive, constructive solutions; have sound leadership and maximum participation; exhibit initiative and interest on the part of all members; and maintain a constant evaluation of the effectiveness of the Character Guidance Program.

19. Suggested Composition

Commanders will establish Character Guidance Councils down

to battalion/battle group level and at battery/company level where practicable. The composition of such councils is discretionary, but the following suggested makeups have proved useful and effective:

a. Major Headquarters (Post, Division, and Above). G-1, chaplain, surgeon, inspector general, provost marshal, staff judge advocate, information officer, and special services officer.

b. Battalion or Battle Group Level. S-1, chaplain, surgeon, one battery commander or company commander.

c. Company or Battery Level. One battery or company commander, one platoon leader, and all squad or section leaders.

20. Functions

The following questions will serve as guidelines for Character Guidance Council discussion and determination of effectiveness:

a. General Suggestions.

- (1) What is the most serious morale problem facing the command at this time? What command action is recommended?
- (2) What is the command status relative to the following human relations problems:
 - (a) Man-days lost through confinement.
 - (b) Man-days lost through AWOL.
 - (c) Chapel attendance.
 - (d) Chaplain activities.
 - (e) Man-days lost through hospitalization (including sick in quarters).
 - (f) Number of persons given other than Good Conduct discharges.
 - (g) Character Guidance instruction attendance.
 - (h) Number of courts-martial: Summary—Special—General.
 - (i) Number of Delinquency Reports.
 - (j) Number of VD cases.
 - (k) Personnel participation in Special Services activities.
- (3) How do these items compare with last month's record?
- (4) How do these items compare with the record for the same month of the preceding year?

b. Specific Suggestions for Various Staff Officers.

(1) *Morals.*

- (a) *Leadership.* Are officers and noncommissioned officers consistently living exemplary lives both on and off the post? Is it necessary to utilize the provisions of paragraph 5, AR 635-105, in reference to recurrent misconduct? Are the principles of the Character Guidance Program related to the daily performance of duty?

- (b) *Chaplain utilization.* Are the chaplain's religious activities supported by the command as an integral part of military life? Is he consulted on the religious and moral aspects of individual and collective personnel problems?
- (c) *On-post recreation.* Is there a fixed responsibility and procedure to insure that magazines, books, and other reading material officially purchased for resale in post exchanges promote a decent, moral, healthy-minded outlook? How is it functioning? Are objectionable items now on sale? (See AR 381-135 and par. 61, AR 210-10.) Are the entertainment programs at clubs, dances, parties, and command-sponsored activities monitored to protect and develop the moral standards of personnel? Are controls on the dispensing and consumption of alcoholic beverages satisfactory? Have recent movies shown in post theaters tended to cheapen or degrade? If so, has a protest been made? To whom?
- (d) *Commercialized vice.* How many civilian establishments are now "off limits" to military personnel? What other efforts can be made to suppress vice? How are moral and social deterrents to vice stressed?
- (e) *Leave areas.* Does the conduct of personnel on pass and leave reflect favorably on the command and the Army? What are the numbers of military and civilian police arrests of military personnel for disorderly conduct, drunkenness, obscenity and traffic violations? Are they increasing or decreasing?
- (f) *Civilian liaison.* How effective are specific procedures used to maintain civilian liaison through the Civilian Relations Council?
- (g) *Juvenile protection.* What provisions have been made for the development and maintenance of youth activities and facilities that provide for the social and recreational needs of Army dependent children? (Scout program, hobby clubs, Little League sports, teenage clubs, father and son activities, etc.)
- (h) *Character guidance instruction.* Are all personnel of grade E-6 below being reached by group instruction on matters that promote the growth of character? Are E-7's and above, and all officers, briefed at regular staff orientation or by special class on the impending character guidance topic? Are *qualified* officers designated to assist the chaplain as necessary in giving instructions? To what extent are key noncoms used (as panel leaders, in promoting discussions, etc.) in the

instruction program? Do *all* instructors attend the monthly briefings conducted by the post chaplain? What critical areas in instruction need correction?

- (i) *Friendships*. How is instruction being given to all personnel to improve friendships and community-military relations? Any problems?
- (j) *Rehabilitation*. How effective is the rehabilitation program for prisoners? Does it include counseling and some form of character guidance instruction? Religious ministrations?

(2) *Morale*.

- (a) *Esprit de corps*. Is a real attempt made to give uninhibited approach to appropriate levels of command for personal interview? Is helpful action taken promptly on real problems?
- (b) *Recreation*. What method is used to determine the recreational interests and activities of personnel? Are facilities adequate? Is there extensive intramural participation?
- (c) *Education*. How are personnel informed of the educational opportunities offered by the U. S. Armed Forces Institute and local educational programs? Is there need for an organized off-duty educational program within the command? What cultural programs conducted in adjacent communities are advertised in the command?
- (d) *Troop information program*. What is the response of personnel to the information program? If it needs improvement, what is being done?
- (e) *Post exchange facilities*. What post exchange facilities are available at times when personnel have access to them? Are supplies and services adequate?
- (f) *Dependent housing*. Is adequate dependent housing available on the post or in adjacent communities? How many military dependents are living in substandard units? Paying exorbitant rents? What command aid is given personnel in locating suitable dependent housing? Special problems? Suggested remedy?
- (g) *Orientation of dependents*. How does the dependents' assistance program in the command, which provides information on living conditions, recreation, churches, schools, clubs, welfare organizations, medical facilities, shopping centers and cultural outlets, function?
- (h) *Community agencies*. Is there liaison and a compilation of names and addresses of civilian persons, organizations, clubs, and facilities near the command that may be helpful in satisfying the recreational

needs of personnel? How is this directory advertised within the command? (Check with information officer.)

- (i) *Savings*. What percentage of the command is participating in savings programs? Are personnel oriented in what to do in case of financial emergency?
 - (j) *Publicity*. What recognition is given to personnel achievements that reflect sound character and outstanding ability? Suggestions: sending letters to parents; publicity in local and home newspapers. (See information officer.)
 - (k) *Off-duty activities*. What encouragement is given personnel to develop hobbies and cultural interests, utilizing the Special Service facilities of the command? What use is being made of such facilities?
 - (l) *Command action*. What command action is taken on recommendations from lower Character Guidance Councils?
- (3) *Religious activities*. What are the current chapel attendance statistics? Are facilities adequate? How are religious services and educational programs publicized? What more can be done to encourage and facilitate family worship among personnel with dependents on or near the post? What is the example of commissioned and non-commissioned officers? Do company day rooms have a Chaplain's Corner? Are Divine Services scheduled so the maximum number of troops can attend? When units are required to train on Sundays or an equivalent Holy Day, are provisions made for voluntary individual attendance at appropriate religious services, per paragraph 10c, AR 350-1?

The "born leader" is a fiction invented by "born followers." Leadership is not a gift at birth; it is an award for growing up to full moral stature. It is the only award a man must win every day. The prize is the respect of others, earned by the disciplines that generate self-respect.

SECTION VI

MORAL BASIS OF MILITARY LEADERSHIP

21. Army Doctrine

Army recognition that morality is an essential support of top military leadership is reflected in AR 635-105, which prescribes appropriate disciplinary action in cases of serious moral deviation on the part of Army officer personnel. That relationship is also recognized when a promotion board is asked to consider moral as well as professional qualifications of officers.

22. Values of Character Development

The exercise of military leadership depends on mutual respect between the commander and his men. Between the giving of an order and wholehearted obedience, as distinct from halfway responses, lip-service and footdragging, lies the soldier's recognition that the leader has proved his right to lead. Soldiers, like all human beings, tend to "follow the leader" in the sense of the old game. They look to the leader to establish the pattern of behavior and to set the pace of moral growth. The commander who puts the military ideal into practice generates the best responses in his men. By the same rule, the commander who exhibits failings gives his men an excuse to nurture shortcomings of their own. Unless and until all officers, at all levels of command and at all times, exert moral leadership, it is difficult to demand and unreasonable to expect improvement in the ranks. *Every leader is a daily instructor in the Character Guidance Program.* The future tone of Army life depends on the sincerity with which every leader practices the virtues he teaches.

a. Each commissioned and noncommissioned officer has a primary responsibility to himself to develop good character as the integrating force of personality. What makes a man a "whole" person is a unified approach to the disorder into which he is born and which he encounters throughout life. He imposes a pattern of order on life by organizing and governing his responses to ideas, actions, and events according to a set of standards. The higher those standards, the more he fulfills his nature. Without standards, no man can live a mature, adjusted, integrated life. He is at the mercy of the moment—elated or despondent, energetic or shiftless,

lucky or unlucky, right or wrong—unless he has established a set of ground rules for living. The motivation for forming a balanced personality must come from within, and it begins with a sense of responsibility and moral direction. Once a man has achieved the harmony of order within himself, he can apply himself to the purposes of life with full vigor. He can marshal his knowledge, skills, disciplines, and techniques under the command of clear reason and moral sense, and get a job done without regard to shifting circumstances. Vacillation, lack of confidence, emotionalism, erratic behavior, untrustworthiness—all the weaknesses that undermine leadership—are signs of immaturity, of a personality that has not jelled. To mold personality into the manly form of military leadership, the Character Guidance Program stresses the development of moral and spiritual stamina.

b. Each officer and noncommissioned officer also has a responsibility to guide others in character development. He is responsible not only for his own actions, but, to the degree that he can influence them, for improving the actions of others. A leader cannot be a moral ostrich. The purely military aspect of leadership becomes more meaningful to subordinates when the leader demonstrates concern and effort to bring every member of his team to a high level of character development. By emphasizing the purpose of the Character Guidance Program in his total troop effort, the leader succeeds in developing soldiers who will approach their military duties with stronger motivation than mere pay, promotion, and privileges. Better men make better soldiers. The Character Guidance Program is a ready-made instrument for that purpose, but no program for soldier improvement can succeed without the personal example, influence, and enthusiasm of the leaders in a command.

23. Leadership Characteristics

The Department of the Army requires that an officer be rated yearly according to some traits and characteristics that are moral in nature. Among these listed in the Efficiency Report are: "courage of his convictions, strong initiative, loyal to superiors, always sets the example, loyal to subordinates, able to influence and direct others, sound judgment and common sense." Other commonly accepted traits of leadership include unselfishness, tact, sympathy, justice, intelligence, integrity, force, humor, humility, enthusiasm, dependability, and decisiveness. Most important is a genuine concern for the individual based on his essential worth.

Analysis of the requirements of military leadership indicates that there are many traits by which a leader can be evaluated, but all of them form a consistent pattern and are mutually complemen-

tary. The following are certainly indispensable to the military leader.

a. Self-Discipline. No man can maintain authority over others without command of himself. The beginning and end of character development is the individual's recognition that he is subject to the law of order, within himself and in relation to others. Man wills his activities, he makes choices—and the wrong choices frequently seem easier and pleasanter to make than the right ones. The military leader exemplifies the truth that the best discipline is self-discipline. His authority gives him more than usual opportunity to preach without practicing, to assign hardships and take his own ease, to place restraints on others and indulge himself. The fact that he does none of these things is proof of his leadership, that he has trained himself in preparation for training others. From that self-discipline flow the leader's command qualities—physical fitness, mental alertness, moral and spiritual strength.

b. Loyalty. Loyalty is a continuing allegiance—to the leader's own principles, his unit, his mission, his country—despite unfavorable circumstances, temporary setbacks, differences of opinion, even personal disappointments or sacrifices. The lasting quality that is inherent in the meaning of loyalty can spring only from fixed, basic moral responses that have become habitual.

c. Courage. Physical courage is an obvious leadership trait, especially in the military establishment where combat in defense of the right is the justification of all training and activity. Moral courage is, however, the source and support of all physical courage that is not mere bravado, recklessness, or a purely nervous response to frightening conditions. Physical courage alone is dependent on physical resources, and experience in recent wars has shown that a man—and certainly a leader of men—has need of more than that to withstand carefully induced fears, inhuman cruelty, brainwashing, and degrading appeals to the senses. The true military leader is tough not only in body but in moral fiber: he can still "take it" long after physical exhaustion and brainweariness because his greatest reserve of courage is locked in where no enemy can reach it, in his reasoned devotion to the moral principals that make men free.

d. Human Understanding. The American Army, historically and by popular concept, has always been a citizen army. In our tradition, military leadership at any level always rises up from the ranks of the American people and never becomes superior to their will, their principles and their well-being. The military leader is always conscious that he is dealing with individual soldiers, not an assemblage of serial numbers. The leader who would attempt to distinguish between the soldier and the person, to train one and ignore the other, would soon find himself leading a machine that

had an unaccountable tendency to break down at the crucial moments. An awareness of the essential worth of the individual, an understanding of his needs and capabilities and a controlled, personal interest in his welfare and character growth are the marks that distinguish a military leader from a taskmaster. The leader's knowledge of men as a unit can be no greater than the sum of his knowledge of each man.

24. Leader as Counselor

For the officer burdened with combat or garrison duties, counseling of personnel may seem like an impossible chore. He may be tempted to ignore this responsibility or delegate most counseling to the chaplain, the American Red Cross, or the psychiatrist. In the ideal arrangement, the unit commander and other counselors work together for the common good of the unit; their moral guidance is supplementary and complementary. There is counsel that only the military commander, by the nature of his position, should give. There is likewise counseling unique to those trained in other specialties.

Personal character guidance in counseling has a combat purpose. Other things being equal, the tactical unity of men in combat will be in proportion to their knowledge and sympathetic understanding of each other. Because of the nature of the military group, and particularly because united strength is derived from well-being in each of the component parts, there is a need to qualify all men in a knowledge of things that will enable them to assist one another in time of need.

To hear a subordinate's story is to learn from him. For the subordinate, to tell his story to his commander is to have a hearing from "the old man" himself. *The Armed Forces Officer* tells how to be an effective counselor, but it cannot provide the character traits of leadership that make the counseled soldier go away with confidence in the ability and sincerity of his superior.

When men know they can "see" their commander and be "heard," all echelons of leadership also know it, and the example given and enforced by "the old man" will insure that soldiers will be given a hearing at all leadership levels. Demonstration of a personal interest in the welfare of individuals is an important ingredient of the Character Guidance Program.

25. Resources for Character and Morale Development

a. The Army makes many resources available to commanders for the development of character and high morale. Religion is one of these. Encouragement of religious worship and practice pays high character dividends to the soldier, the Army, and the nation.

Vital active religion offers the highest ideals and deepest motivation for the development of character in the soldier.

b. The leader can utilize the character guidance instruction hour to present practical, moral, and ethical teaching to all his men. This training, usually provided by the chaplain, contributes its proportionate share to unit *esprit de corps*.

c. The Army's education program is a primary resource for the development of character and moral leadership. The Troop Information Program is also a basic supplemental resource.

d. Still another resource is open to develop moral leadership—the judicious delegation of authority to subordinates. There is a constant need to discover potential leaders. Each officer, through a gradual process of guidance, can spur the individual soldier's growth in mature leadership responsibility. By the judicious delegation of authority to promising men, the leader can train subordinates to think for themselves, to make wise decisions in the absence of orders, and to become self-disciplined and self-directed men.

Character Guidance instruction is a training exercise in the development of moral responses. Conviction precedes action—what the soldier decides is right will affect what he does in combat and in the community. The standards he learns and accepts are his moral signposts. To make him want to turn the right corners is the job of the Character Guidance instructor.

SECTION VII

CHARACTER GUIDANCE INSTRUCTION

26. Responsibility

AR 600-30 states, "The Character Guidance Program is a command responsibility."

It is the clear intent of the regulation to emphasize that the moral well-being of personnel is not something cut off or isolated from their daily life and activity. Character training, therefore, is explicitly a part of the general military training.

27. Program Requirements

AR 600-30 states, "Commanders will insure that all officers and enlisted personnel receive the scheduled monthly instructions or orientations." The minimum requirements for scheduled instructions in Character Guidance are contained in paragraph 6 of these regulations.

The directive that all personnel receive instruction in Character Guidance is a clear expression of confidence on the part of the Department of the Army in the values of the program and its desire that commanders set a goal of maximum attendance at scheduled hours of instruction. It is not intended to place an unrealistic burden on commanders, for whom the number of troops present for training is a continuing problem. There will always be a percentage of personnel in the hospital, sick in quarters, on special duty, in the stockade, and AWOL; to interpret the term "all personnel" to mean 100 percent of assigned strength at the time of scheduled instruction would be unreasonable. Normally this would necessitate scheduled make-up classes to meet the maximum training goal required by the spirit of the regulations.

The monthly orientation in lieu of classroom instruction is intended to provide officers and enlisted personnel of grade E-7 or higher an opportunity to reinforce their own moral judgments, as well as to keep them current on the moral principles being stressed throughout the command. Individual officers will find many occasions to relate these principles to the performance of specific troop duties, bringing character guidance down to the daily working

level and strengthening mission accomplishment by moral motivation.

28. Instructors

Normally, unit chaplains give character guidance instruction to their own units. Also, through arrangement by their administrative chaplains and with the consent of their commanders, they give area coverage in character guidance instruction to adjacent units. When a chaplain is unable to reach all his units in character guidance instruction on a company size level, other qualified military instructors may be used. These are normally company grade officers trained in military instruction techniques and known for exemplary conduct in moral and spiritual matters. Civilian clergymen not trained in military instruction techniques, nor in the spirit, intent, and purposes of the program are not normally considered qualified instructors.

All instructors are expected to use reference material prepared by the Chief of Chaplains, United States Army, and to follow the topic schedule published by Department of the Army.

29. Principles of Instruction

The success of character guidance instruction depends on the instructor; he is the key man in the operation, the only indispensable training aid. Regardless of the value and natural force of the subject-matter, the instruction will be only as effective as the instructor. In the Army it is often necessary to recruit instructors from among those who have had no civilian teaching experience. The effectiveness of Army instruction is evidence that teaching is a craft that can be learned. The "natural-born" teacher is merely a man who starts out with natural gifts, which he must learn to apply to the job. If a man is normally intelligent and interested, learns his subject thoroughly, and can express his knowledge, he can teach effectively.

30. Instructional Methods

All character guidance instructors should be well-grounded in the essentials of military instruction described in FM 21-6. Instruction in moral precepts is a task demanding ingenuity on the part of the instructor. The purpose of imparting instruction is not just to communicate information, but to help the soldier think for himself concerning problems raised by a particular subject. Instruction in character guidance is composed of at least two aspects: imparting information on the proper ethical, moral, and spiritual concepts; and motivating the soldier to accept and apply these teachings in his daily living. The soldier may readily give mental acknowledgment that a certain behavior pattern is good;

however, to accept that behavior pattern as his own way of life is a more difficult matter. The instruction must be presented in such a convincing manner that the individual soldier will put it to work in his own behavior. It must be applied to the life situation of the soldier so that it will arouse his desire to think, to feel, and to act according to the teaching presented.

31. Audio-Visual Aids

Several types of training aids are available with each character guidance topic. Graphic Training Aids (GTA's) are available through local training aid subcenters. These are commonly known as "flip" charts. The same illustrative material is available in transparencies which are procured through the local Signal Corps Film and Equipment Exchange. The Graphic Training Aids are numbered GTA 16-4-1 to 36. The Transparencies, for use with the overhead projector, are numbered T 16-4-1 to 36. The Slides, used with the slide projector, are numbered S 16-4-1 to 36. Open end Training Films of about ten minutes' duration are available for the character guidance topics and are listed in the TF 16-series. They are available at local Signal Corps Film and Equipment Exchanges.

32. Materials

Character guidance instruction materials are published in Department of the Army pamphlets in the 16-series. The four topics for basic trainees are found in DA Pamphlet 16-5, "DUTY, HONOR, COUNTRY." These four topics are presented in the order in which they appear in this pamphlet. Topics listed are, "ONE NATION UNDER GOD," "A SENSE OF DUTY," "JUSTICE AND THE SOLDIER," and "AUTHORITY AND THE SOLDIER." These four subjects are also supplemented with impact films in the TF 16-series. All other personnel receive the character guidance instruction topic listed by the Department of the Army for the month. These subjects are found in DA Pamphlets starting with 16-6, "DUTY, HONOR, COUNTRY." These pamphlets contain a 3-year cycle of 36 subjects for character guidance instruction. There are twelve topics for each fiscal year.

APPENDIX

INTEGRATION OF THE CODE OF CONDUCT

Our founding fathers declared in the Declaration of Independence: "And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor." To emphasize individual responsibility for the perpetuation of the American way of life that has grown out of the basic tenets of the Declaration of Independence, President Eisenhower, on 17 August 1955, signed Executive Order 10631, known as The Code of Conduct for members of the Armed Forces of the United States of America.

a. The Code of Conduct.

ARTICLE I

I AM AN AMERICAN FIGHTING MAN. I SERVE IN THE FORCES WHICH GUARD MY COUNTRY AND OUR WAY OF LIFE. I AM PREPARED TO GIVE MY LIFE IN THEIR DEFENSE.

"These words are the key to the part played by the mind and the spirit in our national security. They signify: "Militant Liberty."³

ARTICLE II

I WILL NEVER SURRENDER OF MY OWN FREE WILL. IF IN COMMAND I WILL NEVER SURRENDER MY MEN WHILE THEY STILL HAVE THE MEANS TO RESIST.

"If individuals and commanders were permitted to surrender whenever a situation seems desperate it would be an open invitation to all weak of will or depressed in spirit."⁴

ARTICLE III

IF I AM CAPTURED I WILL CONTINUE TO RESIST BY ALL MEANS AVAILABLE. I WILL MAKE EVERY EFFORT TO ESCAPE AND AID OTHERS TO ESCAPE. I WILL ACCEPT NEITHER PAROLE NOR SPECIAL FAVORS FROM THE ENEMY.

"The fight is everywhere. Even in the prison camp! When the use of physical weapons is denied, the mental and moral 'will to resist' must be kept alive in every prisoner."⁵

ARTICLE IV

IF I BECOME A PRISONER OF WAR, I WILL KEEP FAITH WITH MY FELLOW PRISONERS. I WILL GIVE NO

³ "The U.S. Fighting Man's Code," Office of Armed Forces Information and Education, Department of Defense, Washington, D.C. 6 August 1959, p. 100.

⁴ Ibid., p. 110.

⁵ Ibid., p. 119.

INFORMATION NOR TAKE PART IN ANY ACTION WHICH MIGHT BE HARMFUL TO MY COMRADES. IF I AM SENIOR, I WILL TAKE COMMAND. IF NOT, I WILL OBEY THE LAWFUL ORDERS OF THOSE APPOINTED OVER ME AND WILL BACK THEM UP IN EVERY WAY.

"Keep alert! Make up your mind *now* that in peace or in war, in combat or in a POW camp, you NEVER will take part in any action that could harm your fellow fighting men."⁶

ARTICLE V

WHEN QUESTIONED, SHOULD I BECOME A PRISONER OF WAR, I AM BOUND TO GIVE ONLY NAME, RANK, SERVICE NUMBER, AND DATE OF BIRTH. I WILL EVADE ANSWERING FURTHER QUESTIONS TO THE UTMOST OF MY ABILITY. I WILL MAKE NO ORAL OR WRITTEN STATEMENTS DISLOYAL TO MY COUNTRY AND ITS ALLIES OR HARMFUL TO THEIR CAUSE.

"Every fighting man possesses some military information of potential value to the enemy. By revealing it to the enemy he might bring death to his comrades or disaster to his unit. Indeed, one man may have some small, seemingly unimportant bit of knowledge that could complete a composite intelligence picture for the enemy and enable the enemy to defeat major forces of his own country."⁷

ARTICLE VI

I WILL NEVER FORGET THAT I AM AN AMERICAN FIGHTING MAN, RESPONSIBLE FOR MY ACTIONS, AND DEDICATED TO THE PRINCIPLES WHICH MADE MY COUNTRY FREE. I WILL TRUST IN MY GOD AND IN THE UNITED STATES OF AMERICA.

"An American is responsible and accountable for his actions. Prisoner-of-war status doesn't change this nor does it change the obligation to remain faithful to the United States and to the principles for which it stands. Throughout his captivity, a prisoner should look to his God for strength to endure whatever may befall. He should remember that the United States of America will neither forget nor forsake him, and that it will win the ultimate victory."⁸

b. Implementation of Code Objectives in Character Guidance Program. Training in support of the Code of Conduct is integrated in many of the Character Guidance Instruction Topics. *For example*, Article I of the Code may be presented in the topic, "A SENSE OF DUTY"; Article II in "COURAGE"; Article III in "MY

⁶ *Ibid.*, p. 124.

⁷ *Ibid.*, p. 132.

⁸ *Ibid.*, p. 140.

EXAMPLE"; Article IV in "OUR MORAL DEFENSES"; Article V in "SELF-DISCIPLINE"; and Article VI in "ONE NATION UNDER GOD." Other Character Guidance Instruction Topics that may be used in support of the Code of Conduct are—

- Article I: GRATITUDE
SACRIFICE
SELF-CONTROL
HOME
- Article II: AUTHORITY AND THE SOLDIER
PERSONAL FREEDOM
OPPORTUNITY
AMBITION
- Article III: RIGHT
INTEGRITY
HERITAGE
PRACTICAL WISDOM
- Article IV: REPUTATION
THE REAL PERSON
GROUP LIVING
GOLDEN RULE
- Article V: GREATNESS
PERSEVERANCE
PATIENCE
COURAGE
- Article VI: ESPRIT
WORSHIP
TRUTH
LIFE—A TRUST

BY ORDER OF THE SECRETARY OF THE ARMY:

G. H. DECKER,
General, United States Army,
Chief of Staff.

Official:

R. V. LEE,
Major General, United States Army,
The Adjutant General.

Distribution:

Active Army:

DCSPER (2)	US ARADCOM Rgn (1)
ACSI (2)	Svc Colleges (3)
DCSLOG (2)	Br Svc Sch (3) except
DCSOPS (2)	Chaplain Sch (25)
ACSRC (2)	Armies (5)
CINFO (1)	Corps (3)
TIG (1)	Div (2) except Armd Div (8)
TJAG (1)	(1 each CC)
TPMG (1)	Log Comd (1)
TSG (1)	Bde (1)
CofCh (10)	Regt/Gp/BG (1)
Tech Stf, DA (1)	Bn (1)
US CONARC (10)	Co/Btry (1)
US ARADCOM (2)	

NG: State AG (3) units same as Active Army except allowance is one copy to each unit.

USAR: Same as Active Army except allowance is one copy to each unit.

For explanation of abbreviations used, see AR 320-50.

☆U.S. GOVERNMENT PRINTING OFFICE: 1961-570521